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SELECTIONS
FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE

PUNJAB, NORTH-WESTERN PROVINCES, OUDH,

AND THE

CENTRAL PROVINCES,

Received from the 15th to the 21st of September, 1869.

THE *Dubdubba Secundree* of the 6th of September notices, under the heading "Fictitious Proclamation," that a proclamation from the Emperor of Russia has been obtained, calling upon the Chiefs and people of Hindoostan to expect him, and to be in readiness to receive him. It further states that when he enters the country, peace will be restored, and the people will be prosperous and happy. The newswriter is of opinion that this has been done by Feroze Shah, or his friends, and he considers it a great advantage that it is in the possession of Government.

The *Malwa Ukhbar* of the 8th of September notices the reports of famine in Rajpootana, "in addition to which calamity," adds the writer, "locusts have made their appearance in large numbers," to such an extent, in fact, that "instead of green vegetation, only locusts are visible." He goes on to say, "from Dehsa to Bhurtpore, in Mhairwarra, Marwar, and the Bikaner country, the ground is hidden by these locusts;" and he concludes by saying that mortals are quite unable to do anything in this difficulty, but that if God would send rain, all would be well: "It is incumbent on all Chiefs, &c., to assist in mitigating the terrible effects of this calamity as

much as possible, and the British Government ought to give aid, though they be independent territories that are so affected."

The *Neyar Akbar* of the 9th of September does not require special notice ; and the same remark applies to the *Unjuman Hind* of the 11th, and the *Gwalior Gazette* of the 5th. A story is told by the *Unjuman Hind*, on the authority of its Hansie correspondent, that the fear of starvation is working its way at that place ; and that a woman, suffering from the pangs of hunger, became enraged with her child, and, after beating it, ate a quantity of its flesh ! The writer adds,—
"What a dreadful state of things is this ! God be merciful."

The *Oordoo Muir Gazette* of the 8th of September, referring to the lecture delivered by "Mr. Helipus" (Helps?) "who aided the Queen in compiling the book, *Travels in Holland, (The Highlands?)* having for its subject the proper course of learning for people to pursue, quotes, "some say the science of medicine, others languages, while some advocate the arts and sciences, or those things by which a livelihood can be obtained," &c., &c.

The *Lawrence Gazette* of the 13th of September alludes to the Sultan of Turkey having bestowed upon the *Padshah* of Egypt the title of *Khadir* (Lord), &c., &c.

The displeasure of the Rajah of Vizianagram at not being honoured with an ordnance salute, is described as such that he will not attend the Durbar held in honour of the Duke of Edinburgh, but that it is his intention to proceed to Calcutta for an interview with his Royal Highness on his arrival. Referring to this, the editor of the *Lawrence Gazette* says that the Rajah's State is a very extensive one in the Madras Presidency, and that the Rajah is very kind to his people under him, a firm friend to progress and education, &c., &c. ; and he, the writer, therefore thinks that, although the Rajah's name does not appear in the list of those Chiefs who are entitled to salutes, he is well worthy of the honour, especially as in that

list there are some who are not so deserving. He concludes by saying that the Rajah's dissatisfaction is not out of place; and, as Hindoostanees think a great deal of the honour of an ordnance salute, it would be only right to confer it upon this Rajah also.

The *Karnama Hind* of the 15th of September does not require special notice.

The *Sholators* of the 14th of September, under the heading "Prevention of Accepting *Dastoori*," publishes the following:— "Commissioned officers in the Government Building Department in India, who were formerly in the habit of receiving *dastoori* (or percentage) have been imperatively ordered by the Governor-General to refrain from the practice, as their pay is considered sufficient for them. The same rule is said to apply to the subordinates.

The *Nusseem Jounpore* of the 14th of September quotes from a Neilgherry paper the story of a woman who, while travelling with her child, was benighted; and, as she had some money with her, she claimed shelter at a police station. She went into a small room, and overheard the constables laying plans to rob her, on which she became alarmed, and under some pretence left the room. The constables went into the room, and she chained the door outside; and, regardless of the threats and entreaties of the constables within, refused to open it, notwithstanding that they threatened to murder her child. By chance a post-office peon passed by, and she told him her story: the Inspector and other constables arrived, opened the door, and found the woman's child murdered. The case is said to be under investigation.

The *Ukmil-ool Ukhbar* of the 15th of September quotes the *Som Prokash*, Bengali paper, concerning the Durbar to His Royal Highness the Duke of Edinburgh. The writer does not think that so much money should be expended by the Government of India, as no particular benefits can be derived from

it. It is further said that these Durbars are the cause of much tyranny, as Hindoostanee Chiefs—thinking that they might be considered wanting in loyalty if they did not attend, and having to incur expenses according to their rank and standing—cannot remit taxes, and thus assist their people in times of distress; and, “when this happens,” adds the writer, “the Government, in accordance with the reports of the Sahib Residents, calls them hard-hearted and merciless.”

This paper quotes the *Indian Mirror*, in which the opinions of some natives upon railway travelling appear, and which the writer considers worthy of notice. In the first place, it is said that the Railway Police has not realized the object intended. The constables are said to behave harshly towards Hindoostanee travellers who are guilty of giving them offence; while the subordinate servants of the railway, whom they ought to look after, do as they please, and are guilty of all sorts of irregularities. It is further said that if any third class passenger makes any delay in producing his ticket, the European ticket-collectors beat him, or rather kick him; and many of the lowest grade of parties, &c., provoke and irritate such travellers who have females with them. It is further said that people (natives) who go to the stations to see friends off, are very harshly treated by the police, turned out of the station, beaten, and kept in restraint; that female travellers and their property are not duly respected—in fact, that everything is almost as bad as can be. The writer thinks that if the greatness of the European Inspectors and Guards consists in this, viz., in turning out and insulting natives, it is disgraceful for any respectable Hindoostanee to travel by railway.

The *Julwatore* of the 7th of September notices, under the heading “Forbidden,” that the authorities of the French Settlement Chandernagore, with the sanction of the Lieutenant-Governor of Bengal, have forbidden the custom of throwing dead bodies into the Hoogly river. The editor remarks that this river is near Calcutta.

The *Punjabee Ushbar* is quoted to the effect that thefts are very frequent at Jeypore : that some twelve or thirteen cases occur daily, and that no clue can be obtained to the thieves ! Referring to the Council at Jeypore, the writer enquires whether it has been formed for the purpose of making arrangements for the good government of the country, or only to imitate the Council of the Governor-General ?—as “ nothing of this is known.” The editor of the *Juluatore* says that the *intazam* of Hindoostanee Governments will be done all in due time, but that just now it is difficult to see how the evils of that country can be removed : “ The Maharajah goes about sight-seeing and seeking amusement, and the beauty of it is that he has become a Member of the Governor-General’s Council. Enough, then !—will he make laws in this Council, or will he come to Jeypore to order and regulate matters there ? ”

The *Benares Gazette* of the 13th of September writes as follows :—“ We do not enquire of ourselves, but we ask all, what will be the fate of that State whose Chief leaves its affairs in the hands of slave girls, and lives in a state of intoxication in his palace, while his son follows the profession of a dacoit” (robber) ? Doubtless the State will not remain long in his possession, but will pass into the hands of another, and the Chief will be placed under restraint. When the British Government in India confiscates or attaches a State, or confines the Chief of that State, there is general dissatisfaction expressed by the people ; and most of the editors of newspapers blacken their pages with blame and reproaches to the Government of India ; but they, the writers, only suffer from it. Prior to the annexation of Oudh, when all was disorder and misrule owing to the conduct of the King, the nobles of that province prayed that the British Government would interfere ; but when it did so, and removed their King, thousands altered their opinions, and declared that the British Government had done an unnecessarily severe act. Still, con-

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sidering all that was formerly done in Oudh, it was a most necessary measure."

The removal of the Chief of Tonk—although it displeased many—was, considering the causes that led to it, a proper step to take. And now let us consider the State of Jodhpore. The Chief indulges in drink, his son in *dacoitee* (robbery); the people, having no Governor who will administer justice, are surrounded by misfortune, and helplessly petition the Government of Hind to interfere; but up to this the Government has deemed advice the best policy. In the end it will be compelled to interfere, and then the question will arise as to who is to be Chief of the State, because the son is one of the most ill-mannered lads that can possibly be found; and, in accordance with the ruling in Lord Canning's time, *viz.*, that the British Government would not confiscate any Native State—but that in the event of the Chief being considered unfit or incapable of governing, any member of his family might be selected to do so by Government—we feel sure that Government will be very careful how it arranges for the government of this State. Of course, if the Rana Sahib mends his ways, and his son gives up his evil courses, we will, from our hearts, accord them all due praise, and the English Government will also express its satisfaction,—the hearts of the people will become glad, and wealth and rank will be doubled. Up to the present time nothing has been done to cause loss or injury; but, for the future, all is in their power," &c., &c.

The *Noor-ool Ubsar* of the 15th of September publishes some remarks upon the arrangements made for "beggars and *fakirs*." The writer says that these people have been in existence from time immemorial, but that formerly these were people whose profession it was to beg—and who were not compelled by misfortune, &c., to do so—who used to go from house to house and obtain a handful of grain and *cowries* on Fridays; but that lately, especially since the mutiny, such misfortune has fallen upon the land that famine or scarcity has regularly hap-

pened, and has compelled many to beg or starve. He goes on to say, "such people are, of course, deserving of assistance; but when it becomes a general thing, and strong men who are able to work take to begging,—men who actually work during the day, and cry out for charity at night time, and thus hoard up sufficient to leave behind them large sums of money when they die,—people become naturally suspicious, and the really helpless suffer, while those who are not deserving of charity spend their money in gambling-houses and drinking; or, changing their small coin for silver and gold mohurs, save up the money so collected." The writer goes on to say that, viewing matters in this light, Baboo Pyaree Mohun, Vakil of the High Court, has sent in a petition to Government praying that a place be set apart for beggars, in which they may go and work, obtaining the price of their labour. This statement or petition was sent for the Sudder Committee of Allahabad to report upon, and the result was that it was not considered worthy of adoption. Then follows the opinion of "Mr. Justice Turner Sahib," which is considered most *mu-dallil* (wheedling) and *tawil* (lengthy), the purport of which is that the statement of the Baboo Pyaree Mohun is to the effect that in the larger cities of the North-Western Provinces there is a considerable increase in the number of beggars, but that until the real state of affairs is made known the learned Judge has his suspicions of the correctness of the statement; and, in his opinion, the increase of Government works, buildings, &c, commenced in this country, ought to have given employment to many of the poor and needy, who have the opportunity of working for their bread. Had this not been the case, he argues, there would, of course, be an increase to the number of poor; and, independent of this, owing to the facilities of travelling now-a-days, if they cannot find work in one district, they can easily get to another in search of it. But he thinks that one reason for the increase mentioned is that the people of this country are in the habit of giving money to *fakirs*; and, as this custom is not new, but

old, these beggars have increased, and that they often excite fear in the minds of the people and thus obtain alms. He goes on to say that, of course, it is necessary for the Government to adopt some plan to obviate the evil. In the first place only those who are deserving of charity should receive it; and then only in proportion to their actual necessities. It has been observed that the Hindoos make no distinction between the deserving and undeserving; and this alone does harm. But the Government can only make arrangements for permanent poor-houses; and when these are established, with rules, &c., all those who are really poor and needy will obtain relief accordingly, and the indiscriminate relief from private sources will not be allowed. He proceeds to say that, whenever relief is urgently required in this country, the Government has always been foremost with assistance, and that many thousands of people have thus been saved who might otherwise have died from starvation. He goes on to say that the Lieutenant-Governor ought to be advised to keep up this rule with regard to the poor; and it ought also to be arranged by Government that those who have no homes, but have friends with whom they could reside, should also receive aid from Government; that the hale and hearty should be made to work, &c., &c. He considers the rules made by the Government of the North-Western Provinces during the time of scarcity, perfect in every respect; and thinks that the best way of checking the system of street-begging, if it is considered an offence against the law, would be imprisonment; while the best way of reducing the number of beggars would be to introduce new works on which to employ those who can work, and establishments for teaching them how to work, to enable them to do so. The writer concludes by saying that the caste of the people will not suffer, as in the Cotton Presses at Cawnpore a number of persons of different castes are employed, and they all work together; that some 138 boys are able to earn Rs. 3-8-0 per month, from which he concludes that when establishments for teaching them are formed, boys who are

found begging in the streets, can be forced to learn, and thus earn their living.

The *Oordoo Dehli Gazette* of the 18th of September draws attention to the dishonesty practised by the grain-sellers of Nagpore, "who are not only in the habit of using false weights, but mix earth with the grain they are weighing out." The writer calls upon the authorities to interfere, and put a stop to these mal-practices.

A writer from Benares mentions that, by order of the Magistrate, some of the bad characters have been deprived of their sticks, which they were in the habit of carrying about for the purpose of assaulting people; but this was no sooner done, than it was found that they carried small knives concealed in their clothing for the same purpose. On this being represented to the Magistrate, orders were passed for the searching of bad characters, and the result was the discovery of thirteen penknives, the possessors of which were duly punished.

The *Khair Khwah Punjab* for three weeks, the *Dubdubba Sekundree* of the 13th, and the *Nujm-ool Ukkbar* of the same date, do not require special notice.

The *Punjabee Ukkbar* of the 17th of September notices the want of good trustworthy servants on the Punjab and the Oudh Railways. The writer considers these Railway Companies to blame in not obtaining good men. The names of Elphinstone, Robinson, Keene, &c., in addition to Station-masters, drivers, &c., are mentioned in reference to the Punjab Railway; and a Traffic Manager, a Store-keeper, and others of the Rohilkund Company who have been, or are about to be, discharged. The frequent changes, &c., are instanced in support of his argument that it is necessary that the Head Officers in England should interfere, and do something to improve matters. He goes on to say that he has heard that the discharged employes of the East India Railway are engaged, without any enquiry, by these two Companies, which he con-

siders anything but a proper course, as such people should not be re-appointed to situations of trust. He concludes as follows:—"If it is desirable to employ good and honest men on the railways, it is also necessary to engage learned and educated men, as such men will not be guilty of an unwise action; but on the railways of Hindoostan there are few such officers who are highly educated men on small pay. The Rohilkund Company has commenced engaging learned Baboos, who work well, and we do not hear of any faults being found with them."

The *Kaleid Ummid* of the 11th of September, and the *Mofid Am* of the 15th, do not require special notice.

The *Moofeed-ool Anam* of the 16th of September mentions that the Chief of Malia Kotla has fallen under the displeasure of Government "for corresponding with the Ameer of Cabul, and for harshness towards his own people."

It is also said that Lord Mayo, Governor General of India, will leave for England after the Durbar, about to be held at Agra for His Royal Highness the Duke of Edinburgh.

The *Mujma-ool Bharain* of the 16th of September, and the *Ukhbar Alum* of the same date, do not require special notice.

The *Allygurh Institute Gazette* of the 17th of September publishes an account of the ceremony attending an Investiture of the Most Exalted Star of India in London, at which Moulvie Syud Ahmed Khan Bahadoor was one of those invested. It is also stated that the Secretary of State for India has been pleased to confer upon this gentleman an annual allowance of Rs. 2,500, independent of his furlough allowance, until he returns to India. The Syud is said to be writing a series of Essays, &c., in which he intends to demonstrate how the education of the people of India, as well as their material prosperity, may be greatly advanced.

Alluding to the great courtesy and consideration shown to the Syud by the public generally, and even by the nobility, since his arrival in England, the writer says that if he is con-

sidered worthy of such honour as an enlightened and enterprising man, how much more regard would be paid to a Chief of one of the Native States if he could but get over the present difficulties of a voyage to England, and make the acquaintance of the English in their own country?—and he suggests that a number of enterprising native gentlemen “procure one or more ships, which should be entirely their own property, and under their own management,” which he says would effectually remove the objections at present raised by bigoted, and even orthodox, Hindoos against travelling to Europe.

The *Meerut Gazette* of the 18th of September, the *Koh-i-Noor* of the 18th, the *Bhiddia Bilass* of (no date), the *Julwatore* of the 15th, the *Oordoo Muir Gazette* of the 16th, and the *Social Science Congress* of the 17th, do not call for special notice.

The *Muir Gazette* of the 12th of September, notices the report that some 80 scholars had absented themselves from a school in the Madras Presidency, because a boy of inferior caste came to be taught. The editor thinks that to admit children of low caste, is to “drive all away with one stick,” as it has frequently so happened before, and he thinks that the officers of the Educational Department ought to take this into consideration.

The *Murdhurmint* of the 13th of September writes concerning Baroda, that a good deal of “fun” is going on there; and, even though his treasury is empty, the Maharajah does not give up his extravagant habits—elephant and rhinoceros fights—dancing, parading of troops, &c., &c. The editor remarks that the Madras Government put a stop to the cruelty of the *Todahjathie wallahs*; and he enquires, why the Government of Bombay does not interfere, and prevent the Maharajah from indulging in these cruel amusements?

It is said that “a virtuous almshouse,” established upon new principles, is about to be started at Benares. It is further said “that on one side Christians will read their prayers;

Mahomedans will call to prayers on another side ; while, on the third side, Hindoos will perform their *poojahs*."

The *Jagat Samachar* of the 13th of September does not call for special notice.

The following Vernacular newspapers have been examined in this report, viz. :—

No.	NAME OF PAPER.	WHERE PUBLISHED.	DATE.		WHEN RECEIVED.	
			1869.		1869.	
1	<i>Dubdubba Sekundree,</i> ...	Rampore, ...	Sept.	6th	Sept.	15th
2	<i>Malwa Ukhbar,</i> ...	Indore, ...	"	8th	"	15th
3	<i>Neyar Ukhbar,</i> ...	Bijnour, ...	"	9th	"	16th
4	<i>Unjumun Hind,</i> ...	Lucknow, ...	"	11th	"	16th
5	<i>Gwalior Gazette,</i> ...	Gwalior, ...	"	5th	"	17th
6	<i>Oordoo Muir Gazette,</i> ...	Moozuffernuggur, ...	"	8th	"	17th
7	<i>Lawrence Gazette,</i> ...	Meerut, ...	"	13th	"	17th
8	<i>Karnama Hind,</i> ...	Lucknow, ...	"	13th	"	17th
9	<i>Sholatore,</i> ...	Cawnpore, ...	"	14th	"	17th
10	<i>Nusseem Jounpore,</i> ...	Jounpore, ...	"	14th	"	17th
11	<i>Ukmil-ool Ukhbar,</i> ...	Delhi, ...	"	15th	"	17th
12	<i>Julwatore,</i> ...	Meerut, ...	"	7th	"	18th
13	<i>Benares Gazette,</i> ...	Benares, ...	"	13th	"	18th
14	<i>Noor-ool Ubsar,</i> ...	Allahabad, ...	"	15th	"	18th
15	<i>Oordoo Delhi Gazette,</i> ...	Agra, ...	"	18th	"	18th
16	<i>Khair Khwah Punjab,</i> ...	Goojranwalla, ...	3 weeks.		"	18th
17	<i>Dubdubba Sekundree,</i> ...	Rampore, ...	"	13th	"	19th
18	<i>Nujm-ool Ukhbar,</i> ...	Meerut, ...	"	15th	"	19th
19	<i>Punjabee Ukhbar,</i> ...	Lahore, ...	"	17th	"	19th
20	<i>Kaleid Ummed,</i> ...	Lahore, ...	"	11th	"	20th
21	<i>Moofid Am,</i> ...	Agra, ...	"	15th	"	20th
22	<i>Moofid-ool Anam,</i> ...	Futtehgurh, ...	"	16th	"	20th
23	<i>Mujma-ool Bharain,</i> ...	Loodiana, ...	"	16th	"	20th
24	<i>Ukhbar Alum,</i> ...	Meerut, ...	"	16th	"	20th
25	<i>Allygurh Institute Gazette,</i> ...	Allygurh, ...	"	17th	"	20th
26	<i>Meerut Gazette,</i> ...	Meerut, ...	"	18th	"	20th
27	<i>Koh-i-Noor,</i> ...	Lahore, ...	"	18th	"	20th
28	<i>Bhiddia Bilass,</i> ...	Jummoo, ...	"		"	20th
29	<i>Julwatore,</i> ...	Meerut, ...	"	15th	"	21st
30	<i>Oordoo Muir Gazette,</i> ...	Moozuffernuggur, ...	"	16th	"	21st
31	<i>Social Science Congress,</i> ...	Jeypore, ...	"	17th	"	21st
32	<i>Muir Gazette,</i> ...	Moozuffernuggur, ...	"	12th	"	17th
33	<i>Murdhurmint,</i> ...	Joudhpore, ...	"	13th	"	20th
34	<i>Jagat Samachar,</i> ...	Meerut, ...	"	13th	"	20th

(True translation,)

GEORGE WAGENTREIBER,

Government Reporter on the Vernacular Press,

DELHI :

The 1st October, 1869.

Upper India.